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with, and their Christian aspect must be sought out as giving the only possible harmony of them all. Only after mature scientific deliberation, carried on in all humility, with a sense of the greatness and delicacy of the task, with the object of finding out what are God's laws of spiritual growth, rather than what we wish them to be, can teaching be given with authority, or methods of pastoral work be inaugurated with success.

Pastoral Theology is, therefore, a department of Theology, as ecclesiastical history is a branch of historical science. Theology is the science of the knowledge of God—that is, of the relation of man to God, as God can only be known to us through our human faculties. Pastoral Theology is a department of this science, and deals with man's share in the relation of his fellow-men to God. The University is the place to study the one, while the world of men is the field in which the other must be constructed. But before the school of practical knowledge can be evolved, the prior need is the creation of the student trained to the right temper and in the right method of work. This should be the aim of the post-graduate theological college, standing between the education of the clergyman and his entry into the duties of pastoral work.



Literary Notes.

OF course, Mr. Frederic Harrison's volume, "The Creed of a Layman: Apologia Pro Fide Mea," was one which had naturally been looked forward to with more than ordinary interest as soon as it became known that he was preparing a statement of his attitude on religious questions. The book opens with a few introductory pages which explain the author's reasons for writing it: "I never parted with any belief till I had found its complement; nor did I ever look back with antipathy or contempt on the beliefs which I had outgrown. . . . I have at no time of my life lost faith in a supreme Providence, in an immortal soul, and in spiritual life; but I came to find them much nearer to me on earth than I had imagined, much more real, more vivid, and more practical. Super-human hopes and ecstasies have slowly taken form in my mind as practical duties and indomitable convictions of a good that is to be."



Mr. C. R. L. Fletcher, Fellow of Magdalen College, Oxford, is one of the most sympathetic among professorial writers. But mixed with this sympathy one is always able to find a graceful diction and an attitude at once correct and dignified. The second volume is shortly to appear of his "Introductory History of England," from the beginning of the reign of Henry VII. to the Restoration in 1660. The first volume was very successful, and it led to many requests for the continuation of the work. It will eventually be completed in three volumes.



Mr. Murray always has some exceedingly interesting items in his list of new books. Here is one: "The Discoveries in Crete, and their Bearing on the History of Early Civilization," by Professor Ronald M. Burrows, who occupies the chair of Greek in the University College at Cardiff. A number of excellent illustrations are given, including a plan of the Palace of Knossos, incorporating the results of the three seasons' work since the last plan was published in B.S.A., viii. (1902). The volume is really an attempt to meet a need, widely felt during the last few years by classical scholars and also by the general cultured public.



We are also to have from the same publishing house "Saints and Wonders, according to the Old Writings and the Memory of the People of Ireland," by Lady Gregory. The matters treated are: "Brigit, the Mary of the Gael"; "Columcille, the Friend of the Angels of God"; "Blessed Patrick of the Bells"; "The Voyage of the *Macedune*"; "Blessed Ciaran and his Scholars"; and "The Voyage of Brenden." Lady Gregory found much of her material among the Irish peasantry.



I suppose that the great interest in Wordsworth, always to be found among lovers of poetry, will never wane, in spite of the sneers and gibes occasionally heaped upon the enthusiastic followers of the one-time Poet Laureate. There seems, of late, to have been a still larger circle of readers for Wordsworth, if one may judge by the constant reference to his poetry both at private and public gatherings. Here is more proof. A new volume of selections from his work has just appeared, in which that very able poetic commentator, Dr. Stopford Brooke, has included all the shorter pieces deserving, according to his viewpoint, a place in an authoritative collection. The charm of this particular volume is enhanced by some delightful drawings from the brush of that very clever and very sympathetic artist, Mr. Edmund H. New. It appears to me that Mr. New always finds out just what was at the back of the mind of the author whose work he is illustrating, and whose idea he is evolving in the picturesque and artistic form of his own striking and pleasing drawings. I know of no other artist whose lines are so expressive of a refined and artistic taste. He has supplied forty illustrations to this book, and these are grouped round the four North Country homes of the poet—Cockermouth, Hawkshead, Grasmere, and Rydal.



The revised edition of Canon Julian's "Dictionary of Hymnology" contains a new supplement. The book originally appeared in 1892, and,

of course, a good deal of fresh information has been discovered since then. I understand the contents of all the more important hymn-books issued here and abroad during the last fifteen years have been annotated in detail. Moreover, the biographical notices of both authors and translators have been revised.



Dr. H. A. Redpath has devoted a volume to the study of Ezekiel. This appears in Messrs. Methuen's "Westminster Commentaries." It is said that the author "has endeavoured to explain the difficulties of a corrupt text, and also to emphasize the great advance in ethical teaching as to individual responsibility for sin made by this prophet." Dr. Redpath also carefully considers Ezekiel's visions.



I wonder if there is an older Professor living than Professor Goldwin Smith? His energy, his vitality, his mental ability, his extraordinary general alertness in all kinds of things are incomparable and abnormally remarkable. It is surely a unique life! At the present time he is eighty-four years of age, and began to secure prizes in the higher realms of learning some sixty years ago. He was, even in 1858, Regius Professor of Modern History. He settled down in Canada in 1871. We are now able to read his new little book—just issued by Macmillans—"Labour and Capital." As its title indicates, Professor Goldwin Smith concerns himself with the many difficult economic and industrial problems which face both master and man.



Mr. Henry Buckle, a cousin of the author of that standard work, "The History of Civilization," has completed a work entitled "The After-Life." Mr. Buckle is a member of the Burmah Commission. The work is devoted to the history of beliefs concerning the future life from the earliest times. The author makes a definite effort to bring together the teaching of eminent men of all ages and countries on the subject of the future life. These are all classified, both chronologically and systematically. It is a sign of the times that so much attention is being given to the question of "life beyond death." The number of books dealing with the subject increases every year. But is it not astonishing that in our great desire to see into the future we often miss those beautiful and simple messages concerning the life hereafter in the various books in the Bible? Mr. Elliot Stock is to publish Mr. Buckle's volume.



We are to have yet another ambitious work of poetry. Mr. Hardy has given us several volumes with a main theme during the last two or three years; now we are promised a large work, a trilogy really, from the pen of Mr. John Davidson. The title is attractive, and the work should be doubly so in the hands of so experienced a poet and so mature a thinker. It is to be called "God and Mammon." The first play is completed, and has been issued under the heading of "The Triumph of Mammon." In an epilogue (in prose, by the way) the author makes his confession of faith. The constituents of this creed need not be enumerated here. But it is just worth noting that he says, in so many words, that Shakespeare has drawn an excel-

lent picture, finally and definitely, of man under the conditions of Christendom, and that if there might be a new drama "it would be necessary to have a new cosmogony." This is just a little controversial, and very characteristic of Mr. Davidson.



"Studies in Venetian History" is the title of Mr. Horatio F. Brown's new work, which is in preparation. It will embody the author's excellent "Venetian Studies," first issued some years ago, revised and brought up-to-date, with an addition of ten essays, which have never before appeared in book form.



Two new books on two very charming counties will assuredly find a goodly number of readers. There is "Wiltshire," by that very versatile author, Mr. G. G. Bradley, who is at the same time a past-master in finding out all the delightful nooks and crannies of the counties of England; while Mr. Lewis Hind—who usually associated with works of art (and possibly this new work may be a work of art in another sense) has written an exquisite account of some "Days in Cornwall." Both are beautifully illustrated with coloured pictures.



Mr. Archibald Weir's "Introduction to the History of Modern Europe" reviews in their logical connexion, the chief groups of events, both political and otherwise, which together formed the groundwork of European history in the nineteenth century.



Yet another little volume from the pen of the Rev. S. Baring-Gould. This time it deals with "Devon" in Messrs. Methuen and Co.'s "Little Guides." There is a mine of interesting and valuable information in this book, as Mr. Baring-Gould is a Devonshire man. Messrs. Methuen and Co. are making themselves renowned for their many excellent series of books.



Dr. Sanday's new volume will be published by the Clarendon Press this autumn. It will contain the substance of four lectures delivered by him at Cambridge this year, with some additional matter.



Books about ice regions are alluring at this period of the year. That veteran mountaineer, Mr. Edward Whymper, has, with the help of Mr. W. J. Gordon, prepared a volume entitled "Round about the North Pole." It is a succinct account of Arctic travel, covering the last thousand years from Ingolf to Commander Peary. Each part of the Arctic Circle is dealt with separately.



The Rev. W. L. Walker (author of "The Spirit and the Incarnation," "The Cross and the Kingdom," etc.) has in the press an important little volume which he has written as an estimate of and reply to Mr. Campbell's

"The New Theology," from the standpoint of liberal but decided evangelicism. Few scholars are more competent to write such a reply than Mr. Walker, as for many years he has made a careful study of the subjects Mr. Campbell writes upon, and he has no difficulty in dealing convincingly with them. The title will probably be "What about the New Theology?" and Messrs. T. and T. Clark hope to issue the book this month.



Notices of Books.

PREPARATION FOR CONFIRMATION. By the Rev. J. P. Maud. London: *Longmans, Green and Co.* Price 2s. 6d. net.

If we could accept the author's doctrinal position, we should be able to recommend this book without qualification, but as we believe his view on Confirmation to be unwarranted by the Bible and to have no place in the Prayer-Book, it necessarily follows that we can only accept in a qualified way the more practical and experimental elements of the book. When we are told that "enjoyment of life in union with the Divine source of all life is to be had in the use of sacramental means" (p. 15), we begin to wonder what the author's view is of the proportion of faith, especially when a reference to the concordance shows that the word "grace," though occurring some hundreds of times in the New Testament, is never once associated with the Sacraments. When, too, we read that the "life of the baptized is a journey with a loving though unknown Companion," and that "then at that critical moment known as our Confirmation we advance from the condition of companionship to claim of Him a more intimate relationship," we again marvel at so inaccurate a view of the Christian life as laid down in the New Testament. The fact is that the school to which the author belongs seems quite incapable of realizing the width and depth of the New Testament teaching about Divine grace and also about faith (apart from Sacraments) as the condition of fellowship with Christ. Sacraments, according to the New Testament, are one, but only one, of the elements of a life which may have communion with Christ moment by moment. The emphasis laid nowadays on Sacraments and what is called "sacramental grace" may be quite unconsciously, but is, nevertheless, very really, a specious form of Christian materialism, and herein lies its greatest danger. On the practical side Mr. Maud makes many useful suggestions from his experience of ministerial life, but the doctrinal teaching that underlies the book is so untrue to Scripture and the Prayer-Book that it robs the book of most of its value and usefulness for any except those of the author's own school.

BURNING QUESTIONS IN THE LIGHT OF TO-DAY. By the Rev. E. H. Archer-Shepherd. London: *Rivingtons.* Price 2s. 6d. net.

There are five "Burning Questions" discussed in this book—the Virgin Birth, Our Lord's Resurrection Body, the Atonement, What is Christianity? In four of the essays there is much that is useful and thoughtful, even though there is nothing particularly novel or striking. But the essay